a stage would be the perpetuated type of existence.
It is to find himself in the apparent opposites of his,
being and his nature that Sachchidananda descends.
into the material Nescience and puts on its pheno-
menal ignorance as a superficial mask in which he
hides himself from his own conscious energy, leaving
it self-forgetful and absorbed in its works and forms.
It is in those forms that the slowly awaking soul has.
to accept the phenomenal action of an ignorance
which is really knowledge awaking progressively out
of the original nescience, and it is in the new
conditions created by these workings that it has to
rediscover itself and divinely transform by that light
the life which is thus labouring to fulfil the purpose
of- its descent into the Inconscience. Not to return
as speedily as may be to heavens where perfect light
and joy are eternal or to the supracosmic bliss is.
the object of this cosmic cycle, nor merely to repeat
a purposeless round in a long unsatisfactory groove
of ignorance seeking for knowledge and never
finding it perfectly,—in that case the ignorance
would be either an inexplicable blunder of the All-
conscient or a painful and purposeless Necessity
equally inexplicable,—but to realise the Ananda of

the Self in other conditions than the supracosmic,
in cosmic being, and to find its heaven of joy and
light even in the oppositions offered by the terms.
of an embodied material existence, by struggle there-
fore towards the joy of self-discovery, would seem
to be the true object of the birth of the soul in the
human body and of the labour of the human race